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Le Catholicisme Social. By MAX TURMAN. Pp. 334. Price, 6 *fr.*
Paris: Felix Alcan, 1901.

The book of Professor Turman describes the origin, growth and partial success of an important movement inaugurated in Germany by the Catholic Bishop, Baron von Ketteler, and sanctioned as to its main features by Leo XIII. in his encyclical *on the condition of workmen* (May 15, 1891). The movement did not remain confined to one country, it spread in all directions until it has become truly international. In England, the organization was under the guidance of Messrs. Hughes, Charles Kingsley and Dennison Maurice. These gentlemen were commonly called Christian Socialists. In Germany an organization was begun by Drs. Todd and Stöcker: the members were called Evangelical Socialists, but their efforts were not very successful, owing probably to the fact that their aims as well as their principles were not sufficiently definite. Those who followed the leadership of Bishop von Ketteler, by forming an alliance with the centre party, gained a considerable influence, and obtained legislation which was very favorable to the workingmen. In France, the organization was thoroughly and frankly Roman Catholic, but this decided attitude did not prevent its members from combining with men of other denominations, or even with infidels, when the common purpose was to obtain legislation which promoted the good of workmen without conflicting with justice or with religion. In the congress of Zurich (August, 1897), ninety-eight Catholic delegates sat side by side with one hundred and sixty-five socialists. But it would be a great error to consider the *Catholicisme Social* as a sort of mild socialism. The members of that organization are not Agrarian socialists, for they hold that the exclusive ownership of parcels of land, either in commonalty or in severalty is perfectly legitimate, and they say emphatically that the state must protect the landowners just as strongly as the owners of any other kind of property. Moreover they advise, when practicable, and when it can be done without interfering with vested rights, the division of land into small lots or holdings to be distributed among workmen and become family homesteads, which should be entailed if possible, and remain free from legal seizure, so that the family should always have a home. The permanence of the family relations is one of the chief purposes which they keep in view. They are not socialists of the school of Karl Marx or Lassalle, for they tell the workmen very plainly not only that labor has its rights and workmen must not be treated as machines, and that their labor is not a mere commodity, but also that capital has its rights which must be respected.

However, they would make the laws against usury more stringent, check speculation, and prohibit the exchange of commodities which

have merely a speculative value. With the so-called professional socialists they have this in common: they believe that the functions of the state are not merely negative, and that *laissez faire* is not the last word of political economy. They strongly advocate co-operation, profit sharing, conciliation and arbitration. They think that their plans, in order to be successful, need international action, and a vigorous campaign of education carried on in every civilized country, simultaneously if possible. Whether their plans shall ultimately succeed is the secret of the future, but that their ideals are noble and that their plans deserve the attention of social philosophers and political economists will be readily admitted by all those who read with attention the work of Professor Turman. Should it be translated, a careful analytical index and alphabetical index should be added on account of the multitude and diversity of the documents which are quoted, many of which are not easily found elsewhere.

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